4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

face the Qiblah, and undo the shroud from over the face and put the right arm under the head and lay the left arm along the side of the body, and so they leave it. They also bring a clod of earth and put it as a pillow.

Then the mullah, obliterating the marks of his feet in the grave, comes up out of it. After that they place flat stones over the grave and throw earth on the top. And they make a mound over the grave and pour water on it. Then the mullah recites verses from the Qur'an and offers up supplications. After this (the relations) ask pardon of those who have (dug) the grave and brought the stones. Then they withdraw from the grave and when they have gone seven paces the mullahs cry out the call to prayer over the grave.

It is said that when they have gone seven paces from the grave two persons come to the dead body in the grave. The name of the one is Nakīr and the name of the other is Munkir. When they come and say to the corpse: "Arise with God's permission," it gets up. It starts up with a shout in the dark grave and its head strikes against the stones over the grave and then it sits down again. And it calls out: "Father, Mother, Uncle, Brother!", but answer comes from no one. Then Nakīr and Munkir interrogate it. For this reason the mullahs cry out the call to prayer, saying: "Perhaps it will count for merit to the corpse."

The people who have left the grave come to the (deceased's) house. On their arrival there the relatives bring them *daudo* and put it in their mouths. In the evening they bring food from the houses of the relatives to the house of the deceased. Then when three days are up they slaughter the *chirāq* goats ("Goats of the Lamp.")

11 *hin ik* — i. e. *hins ik*.

18 *hasaw iss gutasor* . . . — or possibly: "perhaps the deceased has some merit".

19 *nasirpa ot'an* — glossed: "put it in their mouths by force".

20 *iskikuts* — apparently comes to be a technical term: "The Three Days" or "The Third Day". So also *Čiraq* the "Day of the Lamp" being also the third day, and *talakuts* "The Seventh Day". If *iskikuts masarmar* means "on the three days being completed" then the day in question would be the fourth day; but my impression is that the phrase means: "On its becoming the *iskikuts*". Similarly for *talakuts*.

4: Lorimer L-3 (1920–4; 1934–5) 1935 AVT Burusho AVT

They pound one *chuq* of wheat and cook it with the goats flesh and they make *sherbat*. And they light a lamp and the *akhond* then reads the *chirāg-nāma*. They practise this custom in accordance with the commands of Pīr Shāh Nāsir i Khisrau. The *akhond* reads until the wick is burnt out. When it is finished they put the ashes of the wick in water and pour it out in the *alachi*. Then they eat the food, and for the *akhond* they make a dish of the breast of a goat and they give him its skin and head.

For seven days the relations remain keeping watch in the house of the deceased, and they do whatever work turns up for the people of the house When the seven days are up they prepare the "Qur'an Food." Having eaten of this they divide and take (what remains) and depart from the house of the deceased to their own homes. At the end of the seven days they also fetch the master out of the house. Then, after respectfully kissing his hand, they depart.

At the "Lighting of the Lamp" they used to eat one goat, and after the seven days reading of the Qur'an they used to slay three or four goats and cut up ten pieces of ghee. They used to be at great expense. (But) From last year (i. e. 1923) by order of the Agha Khān the Tham has made them give this up. He has permitted the eating of one goat for the Chirāq, and for the Qur'ān Food he has permitted one piece of ghee and one *chuq* of grain.

That is all.

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13 *ṣiṭam* — perhaps in its special sense "slaughter".
Talabatum — is probably adjectival, rather than ablative ("after 7 days").

13 *tevumam* — is glossed "ten pieces", otherwise I should have taken it to be "so much", "that much", "the same number (i. e. 3 or 4) of . . ".

000 let us leave him free (to wander about) the houses of all of us as a he-goat (the idea being that he should procreate freely). 262.8, 244.7. (Cp. Wakhi *buć*).

2. IUB gives *bʊč* as = H. *sʌmḍ, nʌr mʌwerši, sʌmḍ* in H. being: "a bull, especially one set at liberty as an act of piety".

bʊč -ʌŋ y chenar, plane tree. (Cp. Sh. *bʊč, bu·ç*).

ˈnuč'a, pl. *bučʌŋ*, y trap made of stones (for catching rats, foxes, bears, birds), any kind of trap. — *bučʌr girkis wʌlʊm ju·ʌn* like a rat fallen into a trap. 160.6. (Cp. Sh. *bʌča.o*, trap for leopards, etc.).

bʊḍo·k, -ršo x bin (for grain etc., smaller than *tsʌɣʊr*). Recorded in N. as *bʊro·k* by EOL.

bʊḍo·ko, pl. *bʊḍo·kʊmʊtš*, x foal (very young, 10 days and upwards). IUB a small-sized horse, pony, H. *ṭaṭu, čho·te gʌdka gho·ɣa.*

bʊdʊl, bʊdu·l- iŋ y rags, torn clothes, H. *čithra, phʌṭe kʌpṛe*, (Cp. Sh. *bʊdʊl, bʊdɪl*).

bʊḍulo·ɣo, bʊḍo·lo·ɣo muddy (of water). (Cp. Sh. *bʊḍʊlo·ko*).

bu·'i, bu.i, -mičiŋ y.

1. Shoulder-blade, scapula. — *ja bu.i* my shoulder-blade.

2. Shovel, N. pl. *-mičʌŋ*. — *humə bu·i* wooden shovel. *čumər bu·i* iron shovel. (Cp. Sh. *pyõ·lo*, scapula, shovel; Khp. *phi*, shoulder-blade, *pi.u, pyu·h*, shovel. See also Bn. *pfi*).

765 *bu·rki, bu.i·ki* food eaten only by the relatives of a deceased person on the 7th. day after his death. IUB alms-bread distributed on behalf of a dead

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person, H. *murdake liye xairatki roṭi*, — *burzkyər gumanum* a term of abuse. *buriki.s mučuǰk* (the spatula used for turning funeral bread; originally there was a separate *mučuǰk* for this purpose), a person who performs every sort of action, good or bad. Cp. 356.3.

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burk, *-ants* x throat (external and internal), front of neck, neck. — *burkulo šork stas* to strangle. *ine iri bukər w'ašimi* he fell on his son's neck (lit. threw his son on his neck?). *burkər* (or, *gorṣər*) *šaŋalićiŋ gorgićam* he will put chains on thy neck. *tsirle burk yuŋyimi* I became thirsty (lit. my throat became dry for water). 268.11. *uŋə burk* (by) thy throat (what I say is true)! a form of oath or asseveration. (Cp. Kho. *burk*, throat).

buk'ak x pl., double pl. *-inṭs*, beans. — *bukak dotsirčam* they cook beans. 318.12. *bukakints* bean-crop. (Cp. Sh. *bukak*).

burkans *-atas* to embrace (neck to neck). — *burkan' stam* I embraced him. *burkans mətuman, otuman* they embraced us, them. *burkans m'atuman* they embraced you (with a bad sense referring to illicit intercourse). *burkans stimi* he embraced him, 16.5. (Explained as *burk* + *kans* ← *kan* = along, beside).

burl, *i-aŋy* spring (of water). — *yər burlan bila* there is a spring on ahead. 124.14 ff. Cp. 128.18 ff., 276.14 ff., 292.9 ff.

bula, *burla* (γ?) polo; originally(?) ball, — *baṭe burla* a leather-covered ball. *bula delas* to play polo. 158.10, 316.11, 328.13, 330.8. *haγurəṭum bula* (ordi-

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[See corrigenda et addenda, category 116, p. 542—Analyst]

000 *čilamči* x basin (European). Prs. H.

čili — ? — *čili ba·bok'* a very small bead. EOL. (Cp. Sh. *čili*, juniper).

436 *čili·ki, čiriki, -mɵis* x obsolete coin (formerly worth 8 annas). — *ja·le čiriki.en api* I have no money, "I haven't a penny". (Cp. Punjabi *čiki*, "A kind of Nanak Shahi rupee . . . a kind of rupee worth ten annas current in the Jammu and Kashmir State". Bhai Maya Singh).

000 *čili·mda·n* pipe-bearer to the King. 20.4, 26.7. Prs.

čimi·li, čimili, -miŋ, y chip, splinter. — *mentse čim'ili.eŋ yaiyi ke* . . . if the splinters strike anyone (or perhaps for *čimili'en* as in 172.3). 172.1.

čhi·n, pl. *čhi·yo*, N. *čeu*, x bird. — — *či.u do·las* to shoot (small) birds.

činta active. — *činta hirāñ* an active man.

čipuphoŋ -iŋ y whirlwind.

čɪqʼɪr -ɪšo white-eyed (i.e. with whitish pupil, of horses only).

(Cp. Kho *čɪγər, čɪqər; čɪγəri*, light-eyed, "if there is too much white beside the black of the eye that is called *čɪγər*". ŠY. Wakhi, *čakɪr*, "light-coloured of eyes", Shaw).

čiŋ ɵlas to spin, — *gančats čiŋ ɵlas* to spin. (Cp. Sh. *čiŋčiŋ th.*, to twirl spindle in the fingers).

čɪra·qna·ma. — *axone čɪra·qna·ma γatai bai.i* the mullah reads, recites the "*čɪra·qna·ma*" (a prayer (*du'a·*) used when three days have elapsed after a funeral). 314.2. Prs.

354 765 *čɪraq, čir'ak, čɪraγ, čɪraγ, -ɪšo, -ɵts* x lamp, small stone container with floating wick. — *balo·dasa čɪraq* stone lamp. *čumara čɪraq* iron lamp, lantern. *čɪr'ak ɵpalas* to light a

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[see corrigenda et addenda, category 116, p. 542 - Analyst]

lamp. Cp. 314.2. *čɪrʌk ɐvtayʌs* to put out a lamp. *iskikʊts mʌnurmʊr čɪrʌŋs huy'ɛs kʌš ɛč'an* at the end of three days they slaughter the "goat (sheep) of the lamp". 312.20. *iskikʊtsɛ čɪrʌŋ ɐspʌlumʌn* they lighted the "three days" lamp(s). 244.21. 354 765

This refers to the lighting of lamps three days after a funeral, after which a mullah reads the Quran, or prayers, until the lamps are burnt out. After this the people have a feast consisting of 12 seers of pounded wheat with salt and butter added and mutton.

Before the sheep is killed its legs are washed and collyrium is put round its eyes. Prs.

čɪrbɪt -ɪšo a kind of plant(?). 000

čɪrbɪt -ɪšo x snipe.

čɪpɪŋ v. *čɪdɪŋ*.

čɪrɪpo, -muts x scrap of cloth. — *čɪrɪpo ɪsu* take a scrap of cloth, i.e. a sample. (Cp. Sh. *čɪr'ɪpi* shred of cloth, small rag).

čɪvo, -muts x top (child's toy). — *čɪvo pfʊr ɛtʌs* to spin a top.

čɪš, -ko x mountain, hill. — *čɪško thʊrko bɪvn* the mountains are lofty. *čɪsɛp dʊrsimi* he climbed up the mountain. *čɪštsum yʊrs sokimi* he came down from, descended, the mountain. *čʌt čɪš* a low hill. *jot čɪš* a small hill. *čʌtoŋo, jʊtrʌo čɪško* low, small hills, hillocks. 186.3, 176.12, 180.8, 212.8, 260.4. (Cp. Sh. *čhɪ'ɨ*, GB *čhɪ'ɨ*).

čhiš -ko x.

1. Ladder (including log with footnitches cut in it). — *čiše xa sokɛčʌm* I'll go down the ladder. 184.7.

jaḅal -ilo x crowbar, jumper.

jaćorum, jaćarum, jećorum, ćećorum coarse, coarsely ground (of flour, powder etc.); roughly. — *jaćorum dayoaŋ* coarse flour. *jaćorum (jećorum) aŋir* don't speak roughly.

(Cp. Sh. *ćhućavo* coarse (of flour), rough).

jaći, from *ja* + °*-ći.as* to give to me, v. § 255, give thou to me. — (*yeaŋ*) *kui jaći* give me (the gold) here. 60.20, 62.4.

jaćiv, ḷ-, sg. & pl. x, d.pl. *-ilo, -inś*, thistle. (Perhaps also the colocynth plant).

(Cp. Sh. *ćaćiv*, Kho. *ćaućiv*).

jaćo, N. *jaćo*, N. pl. *jaćoṛik* unripe (of fruit). — *jaćo joroṛi* unripe apricot: an immature person.

jaḍau dry (of weather), very clear (of sky). — *jaḍau bot niwi* it became very clear weather. *jaḍau maniśa* it became quite dry.

jaḍu, jaṛdu magic. — *jaḍu ćaś* to work magic. *Paŋiu-s jaḍu naśan, uv gabaṛor ʻoŋaśaśor jaḍu ćućaś* P., practising magic, works magic on the princesses to make them laugh. 116.12. Cp. 150.18, 172.5,16, 200.16.

jaḍal, ḷaḍal slack, not tight (as of rope-bridge); relaxed, collapsed. — *ṭeṛi ḍumoṛa jaḍal numuṛaśan śuc nimaśumo* having arrived there, collapsing, she became unconscious. 108.26.

jaḍaṛi, ḷ-, -moṭo x food brought (for seven days following a death) to the house where someone has died.

This is apparently what is called "*gorama ḍaṛik*" in. 314.8.

uṛaṛ jaḍaṛimoṭo ḍurim! may your funeral meats be cooked (an ill wish). QUR.

jaṛoṛu slime. 116.4.

7:Tobe C, T-3 (1959)1960 AV7 Burusho AV7
Hunza

know that the child will be given a fine upbringing.

It is to be expected that the milk parents will be given much consideration and favors from the Mir's household and family . . . and the Mir has and still does provide better than average homes or residences for these selected people.

In Hunza at the present time, the Mir has built a row or unit of bungalows for these milk parents and they are given food and necessities from the royal kitchen.

I have tried to find some connection of this practice with other nations or peoples. So far my search has been unsuccessful in this regard.

Death is not the serious thing with the people of Hunza that it is with most other peoples throughout the world. That does not mean that there is no sadness and mourning, but it does not take on the same scope and seriousness that it does in the West. This is primarily due to the religion and beliefs of the people. Being Mohammedans, they believe in predestination . . . "So Allah wills."

Seldom are graves of departed kinfolk visited—nor are flowers laid upon them. In fact, very little maintenance is ever carried out on graves. Visits to the graves or graveyards are definitely not encouraged. The dead are revered, but visiting the grave of the departed is not really the accepted thing in Hunza.

The dead are often commemorated by having roadside lean-tos or "baldies," as they call them, erected for them . . . where a man can stop and find a bit of shelter during a storm, or rest his pack or load. They also build "jhurks" or water holes to serve the same purpose. Women are seldom commemorated in this manner. The best that a woman can hope to get is a rock pile erected in her memory.

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